THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (REV. 19: 7).

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THE BOOK OF MORMON.

SCRIPTURES OF THE AMERICAN CONTINENT. ORIGIN OF THE AMERICAN INDIANS.

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THE Book of Mormon is preeminently an American book, comprising the history of the aboriginal peoples of the New World. It professes to be the modern translation of certain records, covering the period from B.C. 600 to about A.D. 420, with which is incorporated the abridgment of a yet earlier history. The original account was inscribed on thin sheets of gold, in small characters of the Reformed Egyptian style. The plates were taken from their repository on the side of a hill near Palmyra, New York. This was in September 1827; and in the early months of 1830 the English translation was published.

The Book of Mormon story deals in part with the general history of the ancient peoples, their rise and fall as nations, their wars and intrigues of state, their alternating epochs of material prosperity and adversity; but more particularly it preserves an account of the divine revelations, the prophets and prophecies with which the ancient Americans were blessed; and thus the work stands before the world as the *Scriptures of the Western Continent.*

According to the book, Lehi, an Israelitish prophet, was directed by revelation, B.C. 600, to take his family and leave Jerusalem, in time to escape the destruction or captivity incident to Nebuchadnezzar's conquest, and the assurance was given that the migrating company should be led to a land of promise, choice above all other lands. Lehi's family was joined by members of other

families. In time the travelers reached the Arabian Sea, and there they built a ship in which they were carried by wind and current to the American shore.

The colonists multiplied and prospered. After a few years, however, open disruption occurred, and the people divided into factions, known as Nephites and Lamanites. The former were named after Nephi who was a younger son of Lehi and a righteous man; and the latter derived their name from their first leader, Laman, the eldest and most rebellious of the family. In time these parties developed into powerful nations. The Lamanites maintained bitter hatred toward their brethren, and deadly hostility prevailed throughout the greater part of the period of Book of Mormon history. While the Nephites were industrious and progressive, cultivating the soil and building great cities in South, Central, and North America, the Lamanites fell into degeneracy and came to rely almost entirely on hunting and warfare for subsistence. They were cursed of the Lord with a ruddy skin, and with this somber hue of body, came darkness of mind. As the Book of Mormon plainly and circumstantially avers, the degraded posterity of the ancient Lamanites are the American Indians of to-day.

The last great conflict between the Nephites and Lamanites occurred in what is now northern New York, and the issue was the utter extermination of the Nephite nation. As the predicted destruction of his people drew near, Mormon, a Nephite historian and prophet, collated and in part abridged the voluminous historical records that had accumulated during the period of nearly ten centuries; and to his abridgment he gave his own name, hence the title, "Book of Mormon." Mormon's son, Moroni, supplemented his father's work by writings of his own; and then realizing that his death was imminent, he deposited the records in a stone box and buried the same at what was called by the Nephites the Hill Cumorah, now popularly known as "Mormon Hill," in the vicinity of Palmyra, N. Y.

The announcement of such a discovery as that of the plates of Mormon, and of such an achievement as the translation of the records into English, could not fail to attract the attention of both layman and scholar. But the announcement was treated with contempt, and vigorous denunciation. The reason for this hostile rejection is found in the fact that Joseph Smith, the translator, avowed that he had not accomplished the marvelous work by his own or other human power alone, but that the resting-place of the ancient plates had been revealed to him by an angel, who appeared in light and glory, and announced himself as that same Moroni who had sealed up and buried the inscribed plates over fourteen centuries earlier.

A further cause for the popular opposition to the Book of Mormon lay in Joseph Smith's solemn testimony that he had been

empowered to make the translation through the direct inspiration of God, and that he had been aided in the work by the use of two stones which he had found buried with the plates, and that, as the angel had explained to him, these stones constituted the Urim and Thummim, such as certain prophets of ancient Israel had, and their ability to use which had given them the distinguishing attributes of "seers."

This avowal introduced the element of the supernatural. If Joseph Smith spoke truly, miracles had not ceased, and direct revelation from God to man was of modern certainty. Such a conception was wholly opposed by theological theory and churchly dogma. And yet, why in reason should direct revelation from the heavens be more of an improbability to-day than in the centuries of long ago? Except as to the extent of the writing, is the bringing forth of the Book of Mormon any more of a marvel than the inspired reading of the mystic words by Daniel in the midst of Belshazzar's riotous feast? (See Dan. 5: 25-31.) And surely the means by which the writing was done appears far more mysterious in the case of the Chaldean king, than in the ordinary and human way of engraving the Book of Mormon plates.

The Book of Mormon is before the world. It has been distributed by millions of copies in English and other modern tongues. The claims made as to its genuineness at the time of first publication have never been altered in the least particular. Let it be understood that in no sense does the Book of Mormon profess to be a substitute for the Holy Bible, or to be in any way related thereto, except as a parallel volume of Scripture. The Bible is essentially a record of the dealings of God with His people in the East; the Book of Mormon is an embodiment of divine revelations to the people of the West. So far as the two books touch common themes they are in harmony; and in no particular are they contradictory of each other.

In December, 1832, the Lord gave a Revelation, in which He told the saints that after the testimony of the elders of the Church would come the testimony of earthquakes and other visitations (Doc. and Cov. 88: 88-91). An American paper, not in any way connected with the Church, calls attention to the fact that during the past fifty years there have been 130,000 earthquake shocks recorded, distributed as follows: Italy, 27,672; Japan, 27,502; Greece and adjacent islands, 10,306; South America, 8,080; Mexico, 5,586; Asia Minor, Sicily, and the Pacific coasts of the United States about 4,403 each. What a remarkable fulfilment of prophecy.

What we want is the single eye, that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God; the perseverance to go on till death.—N. McLeod.

WHOM TO WORSHIP.

ONE of our Articles of Faith says: "We believe in God, the eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Our Heavenly Father is the Father of creation, because He planned it; also the Father of our spirits, because He begat us, sons and daughters unto Himself, prior to our existence in this life.

Some do not believe we had an existence before we came here. But God says to Jeremiah (Jer. 1: 5), "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." To Job He says (Job 38: 4-7), "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * * When the morning stars sang together, and all the sons of God shouted for joy?" In Eph. 1: 4, we read, "He hath chosen us in him before the foundation of the world." I take it from these passages that we were the sons of God that shouted for joy at the prospect of coming to dwell on this earth.

Jesus, our elder Brother, was also there. In John 16: 28, He says, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Heb. 5: 8, also shows us that Jesus was a Son of God, and that His mission was to redeem mankind. He offered Himself a ransom for the sins of the world, that through the shedding of His blood we should have a remission of our sins, be freed from Adam's transgression, and, through obedience to the gospel, our individual sins.

Jesus came to the earth a direct messenger from His Father, having power and authority to speak the word of God and educate the children of men in the ways of righteousness. Therefore, He gave us His message, as contained in the gospel, or code of laws, that, if obeyed, will save and exalt mankind in the kingdom of God.

1. We do not worship Adam. He is our first ancestor, and as such he stands at the head of the human race, next to our Lord and Savior. But he is a man, as we are, made in the image of God. He depends on the atonement of Jesus Christ for his salvation, as we do for our exaltation. As Michael, the mighty archangel, he has his work to perform, as the messenger of God, in the work of the redemption of man; but if anyone should, on that account, worship him, he would say, as the angel in Revelation said to John, "See thou do it not * * * worship God" (Rev. 22: 9).

On one occasion an angel appeared to Adam and asked him why he offered sacrifice unto the Lord. "I know not," Adam said, "save that the Lord commanded me." The angel told him that this was like unto the sacrifice of the Only Begotten Son. He was told that whatever he did, he must do it in the name of the Son, and

call upon God in the name of the Son for evermore. Just the very same commandment He gave unto Moses, out of the burning bush. "Call upon God in the name of mine Only Begotten Son, and worship me." Moses says, prior to this, that he was told to worship God, and Him only should he serve.

Now, if this is true, Adam was in need of a Savior as much as we are. He looked forward to the time when the Savior would come and atone for his sins, by the shedding of His precious blood, of which the blood of lambs was typical. We look back to the cross, to the same Lamb, slain before the foundation of the world.

2. The Scriptures everywhere teach us that the acceptable worship is to approach God in the name of His Son. Paul says (Eph. 3: 14), "For this cause I bow the knee unto the Father of our Lord Jesus Christ." "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him" (I. Cor. 8: 5, 6).

It is God the Father whom we worship and adore, in the name of His Son Jesus Christ, under the influence of the Holy Ghost. He (Jesus) is the Mediator between God and man, the Advocate with the Father. Paul, in speaking to the Hebrews (12: 9), says, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?

President Charles W. Penrose says, in one of his discourses, "We worship the great Elohim, whom Adam worshiped, and will worship (Doc. and Cov. 107: 53-56), and whom Jesus Christ also worships, and to whom He will render up this earth, and the inhabitants when redeemed, that the God of gods, the majestic and mighty one, our eternal Father, who is above all, may, indeed, be all in all."

At the same time, as Christians, we worship and bow in reverence and humility before the Son, who is the Second Person in the Godhead, that "great, matchless, governing, and supreme Power over all things, by whom all things were created and made" (Lectures on Faith, 5: 2). He is God "manifest in the flesh" (I. Tim. 3: 16), and when God brought Him into the world, He said, "Let all the angels of God worship him" (Heb. 1: 6). In the Revelation we read that the beings surrounding the throne of God presented before the Lamb golden vials full of perfume, "which are the prayers of the saints"; and the angels and the "living creatures" and the Elders sing with united voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5: 8-14). The Son receives the same honor and adoration as the Father." "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

3. We do not worship the Prophet Joseph. We honor him as a prophet of God, as we honor Moses, Abraham, David, Peter, James, or John, for *we know* that God has used him as His instrument to usher in this last and greatest dispensation. We realize that the angel has flown, as spoken of by John on the Isle of Patmos, having the everlasting gospel to preach to every nation, kindred, tongue, and people (Rev. 14: 6, 7), and this message was entrusted to Joseph Smith.

Some cannot believe this, even though they say they believe their Bible. They do not believe that angels can come to the earth in our day. It matters not to such people how or when the angel would come; they are prepared to deny it. Their eyes are blinded that they cannot see, and their ears closed that they cannot hear.

I was speaking to a friend the other day on this subject. He said he could not see how this could be true. I asked him, quoting the scripture of the angel's coming, if he believed that his Bible said so. He said, Yes. Then, I said, probably this angel has not come yet. Are you prepared to believe in him when he does come with this gospel? No, he said, I do not think I could.

In Daniel (2: 44, 45), we read that God would set up a kingdom in the last days, that would never be thrown down, or given to another people. We believe that God did authorize Joseph Smith, the prophet of this last dispensation, to establish this kingdom upon the earth, and that we are living under the privileges and blessings of the same. If we are living in the last days, then, this is the time when the angel was to fly in the midst of heaven. This is the time when the kingdom was to be established. This is the time when Jerusalem was to be inhabited, and protected by the Lord, as by a wall of fire. This is the time when one angel says to the other, "Run, speak to this young man" (Zech. 2: 1-5), and he has spoken.

Let us try to believe the word of God, and seek for wisdom of Him who giveth to all men liberally, and upbraideth not. For "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8: 38).

Airdrie, Scotland. JAMES GRAHAM.

THEY are the best comforters and helpers of their fellowmen who go about with large hopefulness and cheerfulness in their own hearts, trying to put a little more hope and cheer into the life of everyone they meet. What most people really need in their troubles, is not to have the burden lifted off, but to have their own hearts strengthened with fresh hope and cheer, so that they may overcome in their struggles.—J. R. MILLER.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

In considering this organization in a truly critical light, however, we are compelled to recognize that it also makes a wonderfully vivid appeal to the informed mind for its title to being precisely what it claims to be—the very organization, completely restored, that was promulgated by Christ Himself and continued by His apostles. Historically speaking, this claim is dignified into the proportions of a real "difficulty." Like the Catholic Church, this organization has a central, visible headship, which is recognized as the channel of divine authority in all matters "pertaining to faith and morals"—nor is there any doubt in the mind of the critical historian that the Papacy is as old as the second century, Protestant claims to the contrary, notwithstanding. It contains its subordinate organizations, the Twelve Apostles and the order of the Seventy, which are those founded by Christ Himself, and, as argued by Eusebius and others, were intended to be permanent. It has been claimed that the Catholic Church perpetnates the Seventy in the College of Cardinals, although not clearly perpetuating the apostolic body. It recognizes, also, the proper, or normal, priesthood of all believers—that is to say, it assumes that all believing men shall accept ordination to some order of the priesthood. Many things in the history of the Apostolic Church might lead the candid critic to the conclusion that then also was this same rule in force. Indeed, it may be argued directly from the organization of the Roman Catholic Church, which, whatever may be alleged to be its failures in other particulars, may logically be held to embody the "remnants," at least, of the organization of the primitive Church. Thus, from the inculcation of ascetic and celibate ideas, which some historians profess to trace from definite causes in the early Church, it may be possible for us to see how that a Church having this theory was actnally "withdrawn from the world," making its membership proper to include the celibate priesthood and the religious orders, both male and female, who alone seek for the fulness of the "holy life as demanded by the Gospel," and leaving those who do not follow this "life" simply "men of good will," to whom the benefits of salvation are to be given, under certain conditions, through "obedience to the law." Were it not for this "law of celibacy," and were the demands of the Catholic Church to be so modified as to be possible in the world of humanity—instead of holding to an ideal of "transcending the world"—there can be no doubt that the organizations of the two Churches, the Catholic and the "Mormon," would be so far assimilated that the identity of origin and purpose might reasonably be suspected.—Robert C. Webb in *The Case of Mormonism*.

The best workman is he who loves his work.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 22, 1917.

EDITORIAL.

ANSWER TO A CRITIC.

It is a somewhat common practice among the opponents of the Church of Jesus Christ of Latter-day Saints to assail the character of the men who were the instruments in the hands of God to lay the foundations of that organization and its leaders, past and present. The doctrines of the Church have been found to be unassailable, as the word of God itself, because they are founded upon that Rock and form a part of it, as the stones in a building are one with the rock in the quarry from which they are hewn. Personal attacks are, therefore, preferred. In other words, knowing the futility of trying to prove that the message of the Church is *not* from God, they assail the messengers, and would not object, even in this enlightened age, to see them subjected to the same kind of treatment by which persecutors in former ages sought to silence the voice of Revelation. It is, therefore, refreshing to read a criticism against the *doctrines* of the Church, in which there is no attempt at vilification. Such a criticism, though entirely private, has reached the *Millennial Star*, and it calls for a brief reply in the same spirit in which it was written.

The writer begins with the observation that the members of the Church "appear to be converted only to their faith, and not to God." That there may be *some* such Church members, we will not deny; such can, unfortunately, be found in all churches; but that all, or even a majority, belong to that class is certainly not true. The great majority of the members of the Church have become members because they have turned to God in humble prayer, and asked Him for guidance and a testimony of the truth, and because that prayer has been answered. They believe in God. They pray to Him, through Jesus Christ, and not a creed. They look to the Lord for all blessings, and endeavor to follow Him, as the sheep the shepherd. In their trials and temptations they flee to God for strength to overcome—not to a creed; and when the time comes for them to pass through the portals of eternity, they commend their spirits to God, and fall asleep as children in their Father's house. If they are Latter-day Saints indeed, they are converted to God, just as really as was Paul, who could say truthfully, "To live is Christ, and to die is gain" (Phil. 1:21).

Our critic, next, observes that "Many doctrines taught in the accredited Mormon books are irreconcilable with the creed printed

for circulation," and that "Some of them are such as a devout Christian must regard with abhorrence." And then he refers to the Prophet Joseph's views on the Deity.

To this we reply, If it is true that there is any discrepancy between the doctrines taught in "accredited 'Mormon' books" and the "creed," it is because the authors of those books have failed to express the meaning of the "creed"; but it is more probable that the discrepancies are not real, and will disappear when the reader understands just what the "Mormon" authors say. It is possible to misunderstand the best writers. The contemporaries of our Lord failed to understand Him, who spoke as never man spoke before. Great reformers have generally been misunderstood, except by a few. The Prophet Joseph certainly was misunderstood when he enumerated the great truths of the fatherhood of God and the brotherhood of man, on which depends the salvation of the world.

There is no basis for the insinuation that the Church has a creed for general circulation, and a set of doctrines published only for private instruction, if that is what our critic intends to imply. The *Millennial Star*, referred to by our critic as one of the "accredited books," presumably in his opinion, not "printed for general circulation," is a magazine on the public market, and can be had by anyone who cares for it, as easily as any other English magazine. And the same is true of all the publications of the Church.

The doctrine specially referred to as irreconcilable with the creed is that of the Deity. The Prophet Joseph is quoted as having taught that God is a material person, with "human passions," possessing body and parts. "He eats, He drinks, He loves, He hates," "He was once a man," etc. This is one of the doctrines, which, we are told, a "devout Christian must regard with abhorrence."

To this let us make the remark that there is less difference between the concept of God held by the Latter-day Saints and that of intelligent Bible students of other denominations than would appear to a superficial reader. The Latter-day Saints believe in Omnipresence, just as real as that taught by any other Christian. This is clear from the remarkable passage in the Doctrine and Covenants: "He comprehendeth all things, and all things are before him, and all things are round about him: and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever" (Sec. 88: 41). This the saints believe. But they also believe that God, the Father, the first Person of the Godhead, has a body, and is capable of feeling emotions and passions, as are all intelligent beings. All Christians, we believe, feel this to be true. For when they bow in prayer before God, and cause that sweet incense to ascend to His throne, there

appears before their mind's eye, not an Infinitude without form and without heart, but a Father whom they approach in the name of the Lord Jesus Christ, for they pray, "Our Father," etc.

When we say that the Father has a body, we do not mean a frail, human body, with human limitations, but a perfected, incomprehensibly glorious body. In the Fifth Lecture of Faith, we are taught that the Father is a "personage of spirit, glory, and power, possessing all perfection and fulness." In the same way, when we say that God has passions, we do not mean human passions tainted by sin, but we refer to that pure, infinite love which prompted Him to redeem the world, at the sacrifice of His well-beloved Son; that infinite hatred of wrong which compels Him to render retribution in accordance with the demands of infallible justice. We refer to His compassion, His mercy, His jealousy of His honor. All Christians actually believe that God possesses such passions, although some of them profess to believe that He is without passions.

And why should anyone regard the doctrine that the Father has a body and passions, with abhorrence? We all believe that Jesus, the Son of God, was God when He dwelt in a human tabernacle of flesh. We believe that He who went about as a man, who needed food, drink, and rest, was God, namely the Second Person in the Godhead. We believe that after His resurrection, in a glorified body, He still partook of food with His disciples and permitted them to touch Him, which they could not have done if He had not had a material body. We believe that He ascended to glory in this body, which the disciples had touched, and that He now occupies a place on the right hand of the Father. If this is true, why should it be abhorrent to think of the Father as a Being in all essentials like the Son? The Scriptures teach this plainly, when they declare that Jesus was "the express image of the Father's person (Heb. 1: 3), and that "man was made in His own image" (Gen. 1: 25). If the Prophet Joseph had given us no other proof of his divine commission, the fact that through his message the true character of God the Father was revealed to men, at a time when the world generally had agreed to regard God as unknown and incomprehensible (see the Athanasian creed), would be enough to establish the claim made for him, that he, even as John the Baptist, was a man sent of God.

Our critic, next, represents the Latter-day Saints as teaching that "the multitudes who, from our Lord's time, have died believing the gospel, are in purgatory," where they "suffered torment till the year 1830, when Mormon baptism was instituted."

This is rather a peculiar misunderstanding of the "Mormon" belief regarding the dead. The saints do not believe in a "purgatory" at all. They believe that all men and women, at death, go to just such a place as their life on earth has fitted them for. They believe that life in mortality is, as it were, a preparatory school for

life beyond the veil, and that it is in this existence that we lay the foundation of our condition hereafter. They also believe that progress is not at an end with death, but that there is a possibility of further progress hereafter. Students may leave the preparatory school, or college, or university, and take up the various duties for which they have been educated, but they do not cease studying and developing. Nor does man, because he enters beyond the veil. The saints believe that God continues His watchcare over His children on the other side of the grave, and that they are taught and labored with there, as here. They believe that, since baptism is essential to membership in the Church of Christ, that ordinance may be administered in behalf of those who embrace the gospel on the other side, and for this they quote not only I. Cor. 15: 29, but I. Peter 3: 19-22, and 4: 6, where we read that "the gospel [was] preached also to them that are dead," and that baptism is a saving ordinance. Our Christian friends seem to ignore such passages of the Scriptures entirely.

In the criticism before us we find a strenuous effort to prove that belief alone is sufficient to salvation. The author quotes verse after verse, in which salvation by faith is referred to.

In answering, let us say that the Latter-day Saints believe every one of these Scripture passages. They believe that faith is not only "the first principle in revealed religion," but the "foundation of all righteousness." But when they speak of faith they mean that trust in God which is active in works of love, and which produces holiness. They do not mean that kind of faith which St. James says is "dead" (2: 17). They mean the kind of faith of which St. Paul says, "it *worketh* by love" (Gal. 5: 6; I. Thess. 1: 3). When the Scriptures speak of faith, they mean such faith as Abraham had, when he was willing to leave everything in obedience to the call of God and to offer his son on the altar, when the Lord commanded him to do so. That is the kind of faith that saves. Mere belief does not save anybody. A man may honestly believe that he is on the way to London, although he, by some mistake, has boarded a train for Edinburgh. His faith would not take him to London. Or a man might honestly believe himself to be a king, as was the case with a poor stoker whose head had been affected by the heat down in the hold of a vessel. But his faith did not take him to a throne; it landed him in a lunatic asylum. Hence the necessity of having a faith that is founded on truth. There are two kinds of faith, living and dead. It is the living faith, which rests on truth, and is active in good works, that saves. Dead faith does not save anybody.

Baptism is considered next. Our critic tells us that baptism is not essential to salvation, but that "it would be unscriptural to decide that it does not matter much, whether we are baptized or not—it is God's command"; so that God has really—according to this—commanded us to do something that is not essential to sal-

vation. He knows that we can get salvation without it, but He commands us to do it anyhow, for no apparent reason whatever. Frankly speaking, we fail to conceive of the possibility of God's issuing such a command. We prefer to believe the Scriptures. Our Lord told His disciples that, "He that believeth and is baptized shall be saved" (Mark 16: 16). St. Paul therefore speaks of baptism as "the washing of regeneration" (Titus 3: 5), and St. Peter says, "baptism doth also now save us" (I. Peter 3: 21). To say that baptism is not one of the means appointed by God whereby we are made partakers of the salvation, of which Jesus Christ is the divine Author, is to ignore the teachings of the Scriptures on that subject.

But, lest we should be misunderstood, let us say that baptism in water alone is not the baptism which brings with it salvation. As our Lord taught Nicodemus, it is baptism in water and the Spirit that constitutes the regeneration necessary for entrance into the kingdom of God (John 3: 3-5). On this point the Prophet Joseph says, "The gospel requires baptism by immersion for the remission of sins, * * * We ask the sects, Do you believe this? They answer, No. I believe in being converted. * * * So did the Apostle Peter and the disciples of Jesus. But I further believe in the gift of the Holy Ghost by the laying on of hands. Evidence by Peter's preaching on the day of Pentecost, Acts 2: 38. You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost" (*History of the Church*, Vol. V., p. 499).

Christ is our Savior, our Redeemer, the Captain of our salvation. We look up to Him in faith while here in the land of trials and many difficulties, and throughout eternity we expect to render homage to Him who "has loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father" (Rev. 1: 5), but that does not make baptism of less value to us, as one of the channels through which this salvation is obtained by those who, by faith and repentance, receive it worthily.

Baptism for the dead. Our critic has no explanation to offer on the verse, "Else what shall they do which are baptized for the dead" (I. Cor. 15: 22), but he is certain that it "does not mean that people shall be baptized for the dead." In the Cambridge Bible, the learned Commentator on this verse admits, however, that "the natural and obvious explanation is, that the Apostle was here referring to a practice, prevalent in his day, of persons permitting themselves to be baptized on behalf of their dead relatives and friends," and he adds that this interpretation is confirmed by the fact that Tertullian, in the third century, mentions such a practice as existing in his time, though he does not accept this "natural

and obvious explanation." But that does not make it less natural and obvious, or true. The verse must be read in connection with I. Peter 4: 6, "For this cause was the gospel preached also to them that are dead." If we believe this great and glorious truth, there is no difficulty in believing in vicarious baptism for the dead.

Finally, our critic expresses the opinion that, as all Christians are "equally privileged to enter the Holiest"—a figurative expression which, by the way, has no meaning, when there is no Holiest to enter into, as is the case in the world to-day—there is no further need of apostles, prophets, evangelists, etc. But as this opinion is contrary to that held by St. Paul, it cannot command great respect. Paul tells us that God gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." What for? Paul answers, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And how long were those officers to continue? Our critic says the apostles were only the foundation, and that when the foundation was laid, "their work on earth is no longer needed." But Paul says they were needed "till we all come in the unity of the faith, and of the knowledge of the Son of God" (Eph. 4: 11-14). Here is a discrepancy between Paul and our critic. The Apostle teaches us that the offices of apostles, prophets, etc., were instituted by God for the purpose of bringing all men to unity of faith and knowledge of Christ, and that they must continue until this object is achieved. Our critic thinks, presumably, that archbishops and deans, and vicars and rectors, etc., may do just as well as the officers God has given the Church. We will leave that controversy between the word of God and our critics, and we have no fear for the outcome.

We have briefly touched upon the essential points in the criticism before us. A volume would be needed to discuss them all exhaustively. We close this review by saying in all earnestness, that the Lord raised up the Prophet Joseph to warn the world of the calamities that have overtaken it, and to cry repentance, as He sent Jonah to Nineveh, or John the Baptist to the Jews in Palestine, previous to the judgments that were in store for them. The Prophet Joseph sent his message from one end of the world to the other, and called the people of God "out of Babylon," to prepare for the coming of the Lord. He was rejected, and he laid down his life, as all the martyrs before him, upon the altar, as a testimony to the truth of his message. How much better off the world would be to-day, if it had received his message! But it is true, and the truth will prevail. The world now seems to be perishing. But out of the ruins a new world will arise, and salvation will come to it, even through the gospel of which the Prophet Joseph was an humble and faithful witness.

J. M. S.

A GOLDEN AGE COMING.

In the various mythologies and traditions the memory of a "golden age," an age of perfect conditions of human society, has been preserved. The ancient Egyptians turned back wistfully to the days of Ra, when all things were in their perfection. The good Spirit, said the American Indians, used to live on the earth with mankind; but man disobeyed the divine commands until at last the Great Spirit left the earth. The Hebrew people, and—by inheritance—the Christian Church, had a tradition of an era of innocence and bliss in a remote past. At Olympia and in Athens the Greeks had a yearly festival in honor of Kronos, who had been ruler at a time of men's innocence, when the race was free from carking cares and from the painful sicknesses that end in death. During the seven-day feast of Saturn, it was part of the ritual of the season of general good-will that slaves should be seated at the same table as their masters. If a stranger in Rome had asked the meaning of the jubilant December holidays he would quickly have learned that they celebrated the memory of the good King Saturn, who once upon a time ruled among men with justice and kindness in the golden age. In that wonderful age the earth, it was said, brought forth abundantly. Slavery and private property were alike unknown; all men had all things in common. No sound of war or discord troubled the happy world.

All these traditions point to a "golden age" that is past. They preserve the memory of "Paradise Lost." But the gospel of Jesus Christ tells us of a "golden age" that is to come. It opens up before our view a Millennium yet future, but not very far off, and bids us enter "Paradise Restored," without fear of the dread cherubim with flaming swords. At present the conditions among the children of men may not look encouraging to those who firmly believe in the coming of the golden age of peace. But faith does not rest on appearances, but on the promises of God, and it remembers that it is always darkest just before day-break.

On the mimic stage, where stories are unrolled before the view of the spectators, the work done between acts, when the scenery is shifted as required, does not, to the uninitiated eye, give a very definite impression of what is to come. All seems to be confusion on the stage. Houses and castles are demolished, trees are moved, streets are broken up. New scenery is gradually being placed in position. While all this work is going on, there is but little indication of what is coming, until the new scene is about finished. It is very much similar on the stage of history. Just now there is a shifting of scenery between the acts. There is a great deal of tearing down to be done. But presently a new scene will be revealed to the view of man, and that will be a restoration of the golden age, the Millennial reign of our Lord and Savior. We are

waiting for the curtain to be raised on this most glorious scene in the great drama of human history.

GONE TO HER REWARD.

PRESIDENT J. W. WHEATLEY, of the Holloway branch of the London conference, prefaced his address at 52a Acre Lane, Brixton, "York House" (South London branch), on the 11th of February, 1917, with an announcement of the death of Sister Ann Ellis, whose deathbed he had just left. She was a regular attendant of the Holloway branch for many years. She was the widow of President George Ellis, who for seventeen years presided over the North London branch. President Wheatley said, "Hundreds of old Salt Lakers and elders knew President George Ellis and his estimable wife, and were guests at their home when in London. President George Ellis died about seven or eight years ago. Sister Ann Ellis passed away peacefully." There was a meeting at her late residence on Tuesday, February 13th, and the funeral services took place at 11:30 a.m. on Thursday, February 15th, at St. Pancras Cemetery, East Finchley, London. On Wednesday, February 14th, a "memorial service" was held at 409 Holloway Road.

Trafalgar Square, London. PERCY PERCYVAL.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, February 11th, 1917, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), when one soul was baptized into the Church, and later confirmed. Elder Arnold G. Holland officiated.

Meeting at Edinburgh.—A special meeting was held at Edinburgh, Saturday evening, February 17th, 1917, at which President George F. Richards, of the European Mission, and President George A. Simkins, of the Scottish conference, were in attendance.

Special Meetings in Glasgow.—Three meetings were held in Glasgow, Sunday, February 18th, 1917. Mission President George F. Richards, Conference President George A. Simkins, Elders George Mortimer, Amos T. Tucker, and Leslie T. Harper, of the Scottish conference, were in attendance. Saints of the Glasgow and Airdrie branches, and a number of visitors, were present. At all these meetings the Spirit of the Lord was manifested, strong testimonies were borne, and valuable instructions imparted.

Transfers.—On February 10th, 1917, Elder Henry C. Phipps was transferred from the Newcastle to the Bristol conference. On

February 12th, 1917, President Parley M. Condie, of the Liverpool conference, was transferred to the Newcastle conference. President Condie is to succeed President Jonathan Hunt as president of the Newcastle conference. President Hunt is honorably released to return home, the release to take effect March 11th, 1917. Elder James T. B. Mason is appointed to succeed President Parley M. Condie as president of the Liverpool conference.

District Meeting at Barnsley.—An enjoyable district meeting was held at this place on Sunday, February, 18th, 1917. President John Holmes, and Elders Hugh S. Latimer, Wilford F. Burton, Charles A. Welchman, Stephen H. Winter, and J. M. Sjodahl were in attendance. Three meetings were held. An interesting feature of the meetings was the attendance of a number of deaf mutes, to whom the addresses were interpreted by a young son of Elder J. Benfell, and others. Elder Benfell interpreted the hymns and closed one of the meetings by prayer, offered in the sign language. On Saturday evening the Elders held a meeting, and reported their labors for the past month and exchanged views on many questions pertaining to missionary work.

DIED.

BARKER.—At Salt Lake City, Utah, U.S.A., on December 13th, 1916, Mrs. Mary Barker, the beloved wife of Elder Henry J. Barker. Sister Barker was formerly a member of the Leicester branch of the Nottingham conference.

CLAPHAM.—At Bradford (Leeds conference), on December 20th, 1916, Julia Clapham. Deceased was born August 11th, 1868, at Bradford, Yorkshire, and was baptized June 24th, 1899, by Elder A. Ingram, and confirmed the same day by Elder D. H. Goodyear. Sister Clapham died a faithful Latter-day Saint.

DUNN.—At Birmingham, February 2nd, 1917, Travers Wallace Dunn, the beloved baby of Brother Robert Dunn, aged 8 months. Deceased was born May 29th, 1916, and blessed November 12th, 1916, by President George F. Richards.

CONTENTS:

The Book of Mormon 113
Whom to Worship 116
The Church of Jesus of Latter-day Saints 119
Editorial: Answer to a Critic ... 120
A Golden Age Coming 126
Gone to her Reward 127
From the Mission Field 127

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